

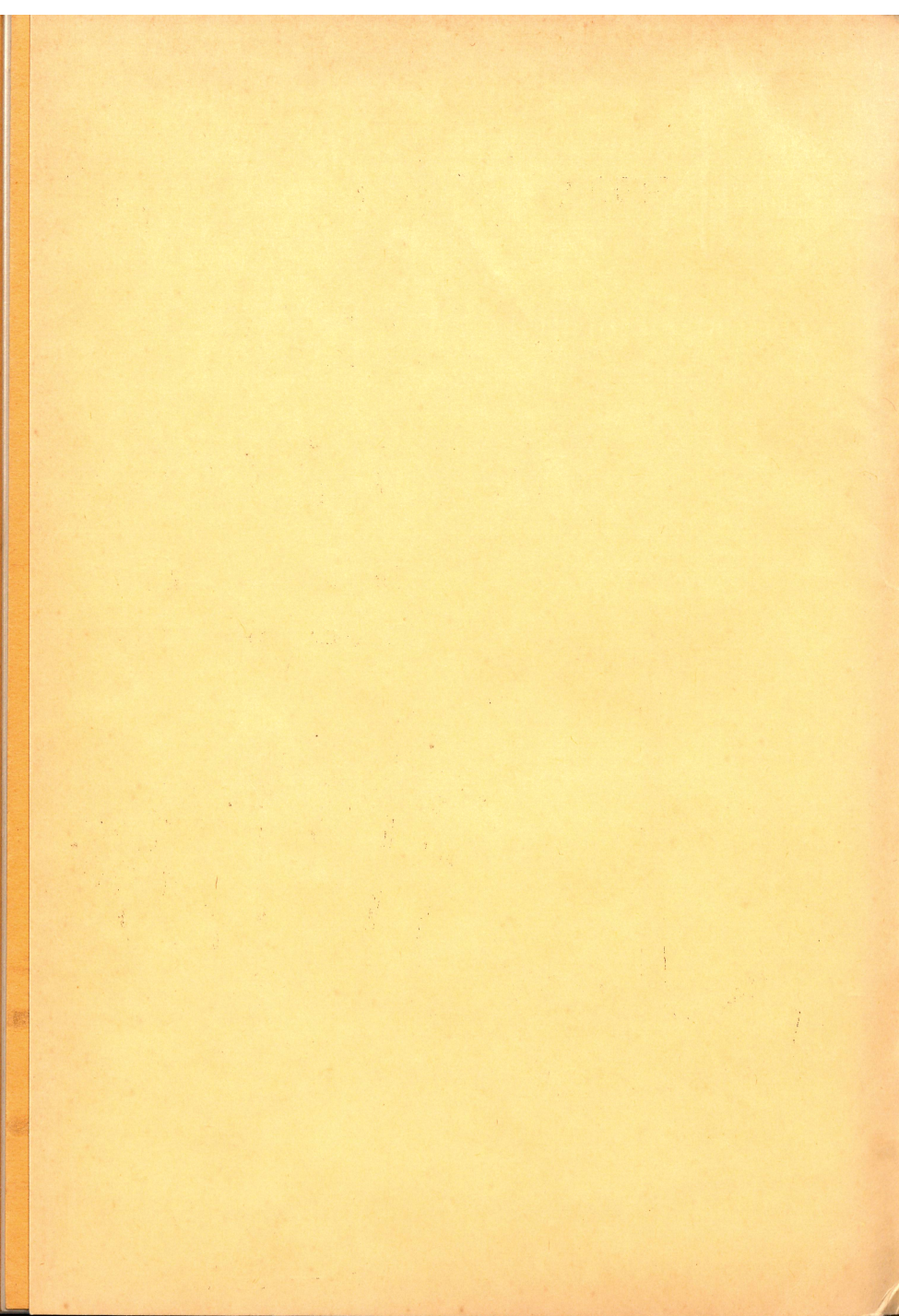
THE PACIFIC JOURNAL OF THEOLOGY

September 1963

December 1963



DOUBLE NUMBER — 8 & 9



The Pacific Journal of Theology

PUBLISHED QUARTERLY

EDITOR

John Wilton, Box 8, Nausori Fiji.

EDITORIAL COMMITTEE

L. Alafurai [British Solomon Is.], R. Deoki [Fiji],
K. Faletoese [Samoa], H. W. Figgess [Fiji], H. Hanlin
[Caroline Is.], J. A. Havea [Tonga], M. A. Ledoux
[New Galedonia], E. Raka [Papua], S. A. Tuilavoni
[Fiji].

CIRCULATION MANAGER

C. E. Norwood, Box 184, W. Samoa.

NUMBER EIGHT & NINE

SEPT. - DEC 1963

Contents

	Page
From the Editor	3
The Pacific Islands Christian Education Curriculum	3
New Trends in Christian Education	8
Christian Education in Youth Fellowship	12
Outline of Intermediate Lessons for 3 years.	15
Visual Aids	23
The Christian Approach to Social Customs	29
Worship and Christian Education	34
The Place of Literature in Christian Education	36
Translating Christian Education Materials	39



THE NEW EDITOR

When the Continuation Committee of the Conference of the Pacific Churches met in April, 1964, the Secretary reported that the present Editor, the Rev. John Wilton would be going on furlough later in the year and would be unable to continue in the work. The Committee therefore decided to approach the Rev. Clarence E. Norwood of the London Missionary Society in Apia. Mr. Norwood has intimated his willingness to accept the task and in a letter of appointment the Rev. Vavae Toma says, "We know that the editorship is not an easy task; we however pray that God's help and blessing may be with you."

As explained on the next page, this Double Number is late in appearing and it is hoped that the next issue [June, 1964—No. 11] will soon be issued.

FROM THE EDITOR

This issue is devoted to the material prepared at the Writers' Workshop held in June/July, 1963. It tells of the formation of the Pacific Islands Christian Education Curriculum [PICEC] and contains articles on subjects allied to Christian Education in the Pacific.

To write the articles, the members of the workshop divided into groups of three or four. They discussed their topics, and the material they wrote was then submitted to the whole Writers' Workshop. Suggestions were made which were then incorporated into their articles.

Unfortunately, the material became submerged until PICEC Editors actually came to work in Fiji this year.

Joyce Trudinger

In addition to the above material, I have included two further articles: one on Visual Aids and the other on the place of Literature in Christian Education. It is hoped that this special double issue will make some real contribution to the theme of Christian Education in the South Pacific.

John Wilton

THE PACIFIC ISLANDS CHRISTIAN EDUCATION CURRICULUM.

The Christian Education Curriculum Consultation which was held at Suva, in Fiji Islands, from 20th May to 7th June of this year, and the six-weeks Writers' Workshop which followed it immediately, are evidence of the movement towards Christian co-operation and unity in the Pacific area.

When the first Conference of Churches and Missions in the Pacific was held in Western Samoa two years ago, the major Christian groups realised that they have many common needs which can be met only by cooperative action. They also found that help from outside the Pacific area can be obtained if they demonstrate their willingness to work together on tasks which are too great for their own resources.

One need, which is common to all the island areas, is that of providing indigenous Sunday School lesson materials which fit the culture and background of people who live on Pacific islands. Materials adopted from other countries have not proved satisfactory because they were written with an altogether different cultural situation in mind. Very few Churches or Missions have made serious attempts in the past to provide materials which are particularly suited to the experience and needs of their constituency.

To meet this need, the idea was conceived of gathering together a representative group to plan an indigenous curriculum. It was recognized that outside help would be needed to carry out such a project. The first inquiry brought favourable responses from many of the Pacific Island Churches who indicated their desire to participate in a project of this kind. Upon request, the World Council of Christian Education and Sunday School Association agreed to sponsor a Curriculum Consultation, and to solicit funds to pay the travelling expenses of the delegates from the interested Churches and Missions. The Methodist Church in Fiji helped to make arrangements for the accommodation of the delegates in Suva, the expenses for which were to be paid by the sending organizations.

As the plans for the Consultation were being made, it became apparent that it would be advantageous to have it followed immediately by a Writers' Workshop, where guidance could be given in the writing of the Curriculum materials. Since most of the people attending the Consultation would stay for the Workshop, this arrangement would make a significant saving in travel costs. The Committee on World Literacy and Christian Literature of the Department of Foreign Missions of the National Council of Churches of Christ in America was asked to sponsor the Writers' Workshop and to provide leadership for it. They agreed to do this, and to provide travel funds for the delegates who would attend. It was understood that the Workshop would not be limited to the preparation of the Sunday School materials only, but would also provide training in other types of writing which could also be used in the spreading of Christian literature throughout the Pacific area.

The Curriculum Consultation was directed by the Rev. Dr. Nelson Chappel, General Secretary of the WCCSEA. Assisting him as a consultant was the Rev. Dr. David Merritt of Victoria who was sent by the Australian Council of Christian Education. The thirty-three delegates came from such widely separated areas as the Caroline Islands in the North, the Cook Islands in the East, and Papua in the West. Most of them were Micronesian, Polynesian and Melanesian with a sprinkling of missionaries from the various areas.

After hearing introductory lectures by the Director, the Consultation took up first the task of formulating a statement on the aim of Christian Education. Working in groups, the delegates, from time to time, reported their findings to the plenary sessions, and finally agreed upon the following statement:

The aim of Christian Education is to lead people of all ages to know and respond to God through Jesus Christ. This involves:

1. Accepting for themselves Jesus Christ as Saviour and Lord;

2. Growing as children of God under the guidance of His Holy Spirit;
3. Worshipping and serving Him in the fellowship of His Church;
4. Obeying the will of God in every area of life, in family, community, and nation.

Some time was also devoted, at the start of the Consultation, to discussing answers to questionnaires which had previously been sent out to all participating Churches and Missions. This provided a general picture of the cultural, social and economic background of the Pacific peoples, and of the ways in which Christian Education is at present being carried out. Thus the delegates saw much that their areas had in common, and other things which varied widely, and became more clearly aware of the great need in all areas for Christian Education materials which are relevant to the life of their people.

The delegates discussed the style and grading needed in these materials. There are urban as well as rural areas to be considered, with rapidly developing urbanization creating special problems in some places. There are tiny village Sunday Schools with one teacher and a handful of pupils of all ages. There are some graded Sunday Schools with all grades from beginners of three years of age, up to adults. Though many areas can not at present use a range of material suited to all these various grades, it was felt that the Consultation should plan for the more advanced areas without neglecting the rest. Grades and lesson cycles were worked out as follows:

- Beginners [up to 5 years] 1 year's lessons.
- Primary [6 - 8 years] 3 years' lessons
- Junior [9 - 11 years] 3 years' lessons
- Intermediate [12 - 14 years] 3 years' lessons
- Youth [15 - 18 years] 4 years' lessons
- Adults [19 years and over] 3 years' lessons.

At present, many areas will perhaps use only three grades: children and youth and adults.. The Consultation recommended that such Sunday Schools plan to use the materials prepared for Juniors since they could probably be most easily adapted for use in a group with a wider age spread. Hence a general statement will also include suggestions for their use in this kind of situation.

The task of planning, writing, and publishing this many lessons is a gigantic and expensive project. Hence, it was decided that with our present available resources, books for teachers only will be produced for all the Children's grades. Several of these are to be published annually and will contain, in addition to the lessons, notes to teachers, background material, illustrations

and suggestions for follow-up activities. For the youth and adult groups, a different approach will be made, and the materials will be written for use by members of the study groups as well as for the leaders. The Adult materials will be published in pamphlet form in order to allow more freedom in the choice of units. Because representatives from all areas indicated a need for helps to parents in guiding the development of their children, a special pamphlet will be written for parents to read and use in their homes.

After agreeing on a system of grading, the delegates worked out a statement setting forth the needs of each age group. For this purpose, three groups were formed to consider the needs of Beginners and Primary, Junior and Intermediate, and Youth and Adult age-groups. When the lists of needs prepared by these groups had been discussed and approved in plenary sessions, the groups were instructed to begin planning a curriculum for their grades, i.e., to find the Gospel answers to the needs that had been listed, by suggesting a series of lessons which would meet those needs. The bulk of the lessons, of course, will be drawn directly from the Bible. In addition to this material, some lessons on the highlights of Church History are included, that Christian people here in the Pacific may have a better understanding of the historical development of the Christian Church. Here and there lessons will appear, based on some outstanding character or event in the establishment and growth of the Church in our islands. A series is planned to help Christians of one area and of one denominational background understand the work that other Christians and other denominational groups are doing throughout the Pacific. Some lessons will deal with our long-established Churches and others evaluate the newer sectarian groups which have come more recently to work in this area. Every effort has been made to present the Christian faith in such a way as to help people make it vital and significant in their daily lives.

The three weeks allotted to the Curriculum Consultation were not sufficient time for the delegates to complete this task. Unit titles and lesson titles within the units were prepared for all grades for the required number of years; and Scripture passages were suggested for some of the lessons. It had been planned to prepare also a statement of the aim of each lesson, and brief instructions concerning content, to guide the writers; but this part of the work could not be completed.

Because this long-term project will take at least five years to complete, plans were made to carry on the work. An Editorial Board, representative of the various Churches and areas, was nominated, and two full-time Editors were selected. The

editors are Miss Joyce Trudinger, of the New Hebrides, and the Rev. Mr. Lopeti Taufa, of Tonga. They will work in Suva, and will take up their duties at the beginning of 1964. Their initial term of service will be for a period of three years, and this also applies to the other members of the Editorial Board. It is hoped that they will be able to visit the Pacific territories which are involved in this project, to get acquainted with them, and to give encouragement and help to lesson writers.

Because of the many decisions to be made, the Editorial Board began to function soon after it was nominated although their nominations had not been approved by the Churches and Missions from which they came. One of their first tasks was to work out an operating budget and to decide how this project is to be financed. The Churches of the Pacific which are involved in this project are being asked to provide about one-third of the annual operating budget for a period of three years. With the help of the WCESSA, the remainder of the budget will be solicited from Mission Boards and other interested bodies. Churches of the Pacific which were not represented at the Consultation are also being asked to support the Pacific Islands Christian Education Curriculum, [or PICEC, as it is called for short].

The majority of the delegates to the Curriculum Consultation remained for the Writers' Workshop, and several others were added to this group. The director of the Workshop, Miss Marion Van Horne, Secretary for Literature of the CELCL, and the Rev. Fred Cloud, Associate Editor of Youth Publications for the Methodist Board of Education in the U.S.A., were present for the last few days of the Consultation. Thus they were able to integrate the work of the Workshop with that of the Consultation, and a smooth transition was made from one to the other.

The members of the Workshop accepted assignments to write the lessons of various units of the curriculum, and as part of their Workshop course began to write them under the guidance of the Consultant. In this way a good start has been made on the writing of the first year's lessons in each grade. Other writers will be recruited from the various areas, and then this work of preparing indigenous Christian Education materials which speak to the life and experience of Pacific Island people, will go forward.

In addition to the work accomplished on the new Curriculum, the delegates were greatly blessed by this opportunity to work together with people from so many churches and so many parts of the Pacific. Henceforth these far flung islands will be far more than just dots on a map spread out across the ocean. They will be places which we know and can talk about, because we

have met and worked with people from these islands who have a common purpose and a common goal - to help the people of our islands, children, youth, and adult, to commit themselves more fully to relate the Christian faith to every part of their daily lives. Thus we are more truly aware of the fact that after all, we are one in Christ. As Faigame Tagoilelagi, one of the delegates from Western Samoa, said, "The Curriculum is one of the steps towards the unity of Christian Churches in the Pacific."

The PIECE office has now been set up at Colo-i-Suva, some eight miles from Suva, Fiji. The two Editors are working on the teachers' Handbooks, materials for the children and Study Books for the use of both leaders and class members of Youth and Adult groups. A good number of the lessons are on hand for the First Year. When these have received preliminary editing, they will be sent to members of the Editorial Board. Board Members will check the lessons to see whether the doctrine agrees with their denominational teaching and whether the material is suitable for their own island situation.

Another part of the Editors' work is to complete the planning of the Curriculum. At the Consultation, unit titles and lesson titles within the units were prepared for all grades, for the required number of years. These are being checked and put into order and Scripture passages are being suggested. The Editors are also preparing a statement of the aim for each lesson and a description of its contents. These notes will then be sent to the writers to guide them in the writing of the lessons.

We hope that the first Handbooks will be published by July, 1965.

NEW TRENDS IN CHRISTIAN EDUCATION.

Education is the word on everyone's lips today. Everywhere schools, high schools and colleges are springing up. Extensive plans are being made for universities. People everywhere are hungry to learn and throughout the world millions of pounds are being poured into the erection of school buildings, equipment and teacher-training programmes.

Not only is progress being made in the field of general education, but the Church itself is planning to keep pace with this changing scene. Here in the Pacific we are finding a growing and deepening interest.

In almost every Pacific Island, the church, from its earliest beginnings has been involved in Christian Education. While the people still relied on the power of their spears missionaries began to teach them to read and write so that they could understand the Bible and learn of God's love. Pastors and evangelists have continued with this good work in the day schools and the Sunday schools.

For many years the whole idea behind the Christian Education programme was that Christian Education was only for the child. By the time the person reached the age of adolescence it was the end of his learning.

This education consisted of being placed in a large group of twenty or thirty in rows while the teacher stood out the front saying a verse from the Bible and having the class repeat it as a whole, word by word. If the teacher wasn't doing that he had them sitting with their arms folded listening to a monotonous and often a far from interesting story that lasted from thirty to forty minutes.

Little thought was given to the fact that the child was an individual and his needs should be considered. Modern educationalists however have realised that each child has his own rate of learning, his own needs and his own basic way of reacting to a situation, and it is on these points that the teacher should work. The old idea that the teacher was the only person that mattered has gone.

Christian Education embraces a much larger field. The church feels that Christian education is just as important for the adult as for the child and that continual stimulation must be maintained throughout the lesson. The church realises so much more now why it has failed in holding its congregations together. If more co-operation and a healthy relationship had existed between the teacher and the child the break away may not have developed. This teacher-child relationship should change to leader-friend relationship with the older members.

Considerable study is being carried out on the youth of the world. Christian Educationalists have come to see how important it is to understand the teenager and to approach him through talking and acting honestly and freely. With this age group the best way to gain co-operation is to have a programme that can be altered according to the desires of the moment, and questions that they are particularly interested in should be discussed. Considerable interest has arisen in regard to the outside world and topics of local concern should play a major part.

The Christian Educationalists have realised that environment helps considerably. A quiet place or place where the feeling of awe and respect can be held makes a difference to older age groups. Pictures, colour and symbols that are meaningful help to give a better understanding and interest.

A realisation that there is the need to use the five senses of hearing, seeing, touching, smelling, and tasting in the lessons is being followed up. Hearing was the first method that was used. This has even been enlarged through the encouragement of more singing and saying of little rhymes or jingles. To this method

was added seeing, the use of pictures, drawings on the blackboards, and sometimes flannelgraphs. Though these sense play a considerable part in the programme the others too must be used. With the younger ones the sense of feeling or touching plays a major part. For instance by the making of a little canoe and floating it, the story of Christ stilling the storm often becomes vivid. The use of play acting scripture scenes is a method that gives many of the young and even older ones enjoyment. The senses of smell and taste can skilfully be brought out through the use of the words which conjure up experiences.

It is important that the teacher is carefully chosen. The teacher must have a true sense of being called to the task. It shouldn't be through a sense of duty. The teacher may be approached but at the same time the decision should rest on his shoulders and neither should he feel compelled to accept. Once the teacher has accepted he should be placed where he is most suited and most at ease. A contented teacher and a contented group definitely means a harmonious atmosphere and this should produce the best results.

It is most important that these people have a sound Christian training and be firmly committed to Christ. Christ did not become a teacher in his teens or early twenties. It was only after many years of preparation that He gave Himself to the world. We know how versed He was in the scriptures. Knowledge was acquired through methodical reading.

A teacher must be capable of controlling and handling a group. Because of that day school teachers have often been asked to take on this work and even though the group may be very happy, little Christian education is really being given. The teacher must realise that he is as much a learner as the child. If the teacher doesn't follow this idea he won't be able to give as much to the group as he should.

Christ knew that He could learn much and often prayed to God for His advice. As a person who could control a group He was of exceptional ability. Very few people are able to speak to groups over 5,000 and hold their attention so much that they are unaware of the time of the day and the desire for food.

Many efforts are and should be made to train teachers for their tasks. Actual lesson classes need to be held regularly and during this time lectures and demonstrations could be given showing the teacher how to handle different age groups. In this training special emphasis should be placed on the use and handling of aids, the variety of programmes that can be followed, the use of suitable hymns and music, prayers and use of the Bible with the group.

One of the more recent ideas and most successful is the

"Excursion." This is taking the children away from the classroom situation and letting them actually see what is being talked about. For example with the younger ones when talking about the various symbols in the church the children are taken and shown them. They could be encouraged to attend a baptism or in the case of older ones they should have the opportunity to be present at a communion service.

Throughout the Pacific at the moment people are realising how inadequate are their methods. They think of the times when in Sunday School there was someone near at hand to control the children by the use of a stick. They remember the endless hours they just sat and listened to their teacher talking away. Many of the folk who took these classes were inexperienced in handling groups of children. They had a very limited background which only helped to add to the inadequacy.

Many of the rapid changes that are arising are due to the changes in the actual way of living. Not many years ago the power of the village was in the hands of the old folk. The young ones were completely free of responsibility. Since the power of the chiefs and leaders seems to be declining there has come a greater emphasis on the young folk. Development in scholastic ability has caused considerable changes. Young men are becoming the leaders and hence the need to begin training the folk young in life to think is essential. Life itself encourages folk to reason out their ideas, and this is happening within the church situation.

Completely sweeping out the old ways is as much wrong as completely ignoring the new trends. If it had not been for the faithful labour of our old pastors and teachers who struggled on without equipment, without thorough training, often with their Bible as their only text and reference book, the church today wouldn't be able to contemplate taking over the new responsibilities. We must therefore thank God for these men who had much faith, and determination to meet the challenge of their own time.

We of today must face many challenges in this changing world. We must make use of every opportunity that arises for better training, for reading or learning new methods even if it means changing the whole pattern of our present Christian educational system. If we realise the importance of a well planned Christian Education programme then we should be able to fulfil the teaching mission with which Christ entrusted us.

WHAT CHRISTIAN EDUCATION IN YOUTH FELLOWSHIP CAN DO IN THE LIVES OF THE YOUNG PEOPLE. YOUTH FELLOWSHIP

Many young people are gathered at a church ground from a vast area in a community. They come with anticipation to learn a Christian way of life, that will direct them as they grow. They come from different backgrounds, which makes them unknown to one another. They don't share things the same way, and they don't treat one another the same way. It is awfully difficult for youth leaders to understand these differences. However, it is the hope of all youth leaders that all the young people will find, in youth fellowship, one common purpose which will in turn bring all individual differences into one. That is, when young people accept Jesus Christ as a personal Saviour and Lord of their lives. It is not easy to make young people accept Christ completely, because they must surrender their lives to him. There is no half and half in this kind of commitment, and yet it is the requirement of God.

This is the purpose of youth fellowship, and it must be explained to every young person in the church. The Lord Jesus Christ is the centre of the youth fellowship programme. Young people must be encouraged, in youth fellowship, to live a life that gives evidence of God's presence in their fellowship. There are many things in a youth fellowship which many church members don't understand. We want to take three aspects and discuss them in this article. They are as follows: 1. Social activity, 2. Worshipping God 3. Choosing a mate.

1. Social activity.

Some churches in the Pacific Islands don't allow a social hour in the church. They think that it is not appropriate for Christian people. This opposition to social activity, has been supported among parents. Both church leaders and parents want to get rid of social activity in the church. This makes the young people's programme suffer, because many young people are being held back in various areas. We must co-operate with the youth leaders and try to convince parents of the significance of social activity in a youth programme. Let us take a look into our local youth fellowship organization, and see whether social activity is beneficial to young people.

a]. Physical development: Activity is necessary for grown up people. Young people are very active in doing things by themselves. It is part of their growing process. Young people like physical exercise, to develop their muscles. It is a natural thing for young people to play games. It will be ridiculous for parents and church leaders to stop young people from playing; they just

cannot. If they don't do good things, they will do bad things. Social activity helps to build up young people's bodies, that is why it is not possible to stop. St. Paul recommended a young man Timothy to take good care of his physical body, because he could not have been successful in his work, if his body was weak. We have much work to do for God; it won't be possible for a weak person to carry out successful work. This is why activity is needed for young people.

b]. True spirit of unity: It is very difficult for people to unite in a true way. Our world is trying to bring unity between nations, and so far it has not become evident that there is unity between nations. The Bible tells us that unity is not obtainable without Jesus Christ. He is the giver of unity, without his power no one can see unity. Young people try to unite when they play games. It is hard for them especially when they want to win a game. Sometimes they will be tempted to play rough with the other team, at another time they will be tempted to cheat in scoring. There are many temptations to test their Christian unity, but it is their opportunity to strengthen their unity among themselves.

It is only by letting young people play together, that we can determine whether they have a true spirit of unity or not. Many have learned how to unite as one family in a youth fellowship; this is good because it is one of the goals of youth fellowship.

c]. To play honestly with each other: God is Himself the truth, he doesn't tolerate anything but truth. A Christian is proved to be a true Christian by what he says and does to another person. A true Christian must tell the truth and not exaggerate. Young people should endeavour the play honestly with the other team, without cheating. It is not easy for them the first time they are told, but as they try many times they will learn it. Again it's by social activity that they can reveal their characteristics. They will not know it, of course, but the Christian people will know it.

d]. Sense of responsibility: Many people in the Churches don't assume their responsibility. They are not alert to their responsibility. Young people are trying to be alert to their responsibility when they play games. Take baseball for instance; it is a group working together. If one is lazy or careless, then all the team will suffer. This is quite easily understood by many young people, when they want to win a game. Every one will try his best to carry out his responsibility, because he is sensitive to its effect upon the whole game. When they adopt this kind of sensitiveness it will become part of them as they practise it in every game they play. When they are assigned some church responsibility, they will carry it out as they always do in playing games.

Some churches in the Pacific Islands cannot dramatize a Bible story, because their young people don't have the spirit of responsibility and thus neglect any church activity. Again it is by playing together that young people reveal their characteristics.

2. Worshipping God.

The Bible speaks very clearly of how we worship God. It says that God is Spirit, they that worship Him must worship Him in spirit and in truth. Many young people go to church almost every Sunday to worship God, but sometimes some of them don't think very much of what it means in their lives. And people who are not Christians cannot tell the difference in young people's lives. We as church leaders must be sure our young people understand the true way of worship. Young people commit themselves completely to the power of the Holy Spirit which directs the life of a Christian. God is Spirit, he is present in all places at one time. His power exists in all circumstances, nothing can stop it when God wants it to work for him. Sometimes young people think that to worship God they must be present in the church. It is the meeting place where God comes down to men. They think that worship ought to be formal, and there is only one pattern of worship. This makes them appear religious on Sunday. When the church service is over they think they have finished worshipping God. Now they will do what they please during the week. We must not let them get away with the wrong idea, we must tell them that worshipping God involves a commitment. Every part of our being is for his glory. It should be dedicated to God, whatever we do must bring the glory of God's name to non Christians. This is true worship, which all young people must learn. To sing hymns, read the Bible, listen to the sermon, meditate upon God's words are parts of worship, they are important. But these are the mechanical parts of worship, they are not any good to us unless they come from our hearts. God is Spirit, therefore our worship must be carried out in spirit and in truth. These are the only elements required for true worship. It means more than just observing Sunday service in the church. It means that pattern, place, kinds, length, words, songs, and so on, are not the main things to think about when worshipping God, instead spirit and truth. Our heart must be filled with the Holy Spirit, we must love God with all our heart, mind and soul. Everything that we do must bring glory to God's name. This is the kind of example Jesus gave when he was on earth.

3. Choosing a mate.

Young people must think clearly in choosing their mates. In a youth fellowship they can learn God's will for their lives, and determine to follow as long as they live. They can ask God's

guidance in their time of courtship. Then they will come to understand each other in a close friendly way, so that they will not hesitate to share their personal problems with each other. A long period of planning is always recommended for young people, because sometimes a boy and a girl will change their minds. And it is good to be separated while they are in courtship period, but it is not good to be separated after they have married. They must learn all the problems that may be involved and ask God for direction.

God cares for every single person, he wants each young person to have a good lovely family. He does not start until young people call upon him, and he will immediately give them wisdom that they need. They must learn to control their physical desires, they must not allow Satan to break into their plan, and mislead them. Often young people will be tempted to have sexual relationships before marrying; but this will spoil their lives.

Love is an essential part of all determination to get a wife or a husband. Young people must be sure they really love each other. Some people think that material things are important for a boy and girl to think about. Most couples who are Christians, have proved in their married life that love is the main thing that is necessary in marriage.

God is present with all young people who bring glory to his name. He is always ready to help those young people who will call upon his name. In choosing a partner, it is important to keep in touch with God in prayer. Ask him to guide you in planning your marriage. He makes himself known to those who seek him.

OUTLINE OF INTERMEDIATE LESSONS FOR 3 YEARS

1st YEAR.

SERVICE IN THE PACIFIC.

4 LESSONS

Aim To tell stories about people who worked in the Pacific for others and so lead children to think about how they can help others.

1. Father Damien and the lepers
2. An early Pacific Island missionary
3. Serving his enemies
4. Working in his home island

THE TEACHING OF JESUS

8 LESSONS

In this unit we use the Lord's Prayer as a framework to summarise the teaching of Jesus.

1. Our Father.

Mathew 6: 1 - 13

Jesus taught that God is our Father. He teaches us to

pray to our Father, to trust Him and to love Him.

2. Hallowed be Thy Name Mathew 5: 33 - 37

God is holy. He sends rain on the just and the unjust
We must not take His name in vain

3. Thy Kingdom come. Mathew 17:31 - 52.

This could be a research lesson in which each child reads a parable about the Kingdom of God and finds out what each one teaches about it.

4. Give us this day our daily bread Matt. 6: 32-44, 8:14-21

5. Forgive ... as we forgive Matthew 18: 23-35.

To teach children to see that we must forgive others if we want to be forgiven ourselves. The story of the unforgiving servant.

6. Deliver us from Evil Matt. 4: 1 - 11.

Why did Jesus tell His disciples about His temptations. To help the children be strong and prepared to meet temptation when it comes.

7. Thine is the Power

8. Class together prepare a litany on the Lord's prayer.

GOD'S SEEKING LOVE

3 or 4 LESSONS

Aim To show that God loves each one of us. That He seeks us. God loves the unlovely. He loves people that we don't like.

The Lost Coin

The Lost Sheep

The Lost Son

EASTER

1 LESSON

QUIET TIME

3 LESSONS

Jesus needed time to pray to God. He spent much time in prayer. We need to pray, not only in church but wherever we are.

1. Jesus at prayer

2. Thinking about God - meditation

3. How to plan a quiet time.

THE CHURCH'S WORK IN THE WORLD

Aim To teach the children to learn more about the work of the churches in every part of the world so that they may discover how the gospel was spread throughout the world after the day of Pentecost.

EARLY CHURCH

4 LESSONS

1. Pentecost: the birthday of the Church. Acts 1:8, 2:1-17

2. The Church persecuted yet victorious Acts 6:6-15, 7:54-60, 8:1-4

3. The disciples go out from Jerusalem Acts 8:1-4

4. The gospel spreads.

A single lesson on the spread of the gospel as recorded in Acts.

THE CHURCH STILL GROWS

4 LESSONS

1. The Gospel comes to Britain St Patrick John 18:12.

Matthew 5:14-16, 1 John 1:4-7

2. The gospel comes to China

3. The gospel comes to the Pacific

4. The Church today.

CHRISTIAN RELATIONSHIP IN THE FAMILY 3 LESSONS

1. Family in Bethany. Luke 11:38-42

Aim: To show that even though members of a family are different from each other they can be happy together. In fact because they are different, the relationship is richer. [Fruit salad is more interesting than just bananas]

2. Father and two sons Matt. 21:28-32.

This story can be retold with local colour--then acted out. Role playing.

3. Timothy's Home. Family worship. 2 Tim. 1:6, 3:15.

What can I do to make my home Christian?

GOD'S PLAN FOR LIFE TOGETHER

4 LESSONS

Aim: show God loves all people of all races and wants us to live together. To help children in their relationships with those of other races.

1. Ruth the Moabitess

Ruth

2. Jonah preaches to Nineveh

Jonah

3. Peter and Cornelius

Acts 10

4. Jesus and the Samaritan Village.

Luke 17:11-19

THE BIBLE

WHAT IS THE BIBLE

6 LESSONS

Aim: Juniors learnt that the Bible is a library. We try to show Intermediates that the Bible is also a unity.

1. The Message of the Bible

Creation, Covenant, Christ, Church, Completion

2. The Law and History

3. Prophets and Writings

4. The Gospels and Letters

5. The Old and New Testaments How are they different?

How do they complement each other?

6. The Bible today. Stories illustrating the power of God's word in the world today.

TRANSLATING THE BIBLE

3 LESSONS

1. Tyndale

2. William Carey

3. Moulton, or someone in the Pacific.

THE HOLY SPIRIT WORKS THROUGH THE BIBLE

4 LESSONS

1. Josiah 2 Kings 22:1-10, 23:21-25.

2. Ezra 7: 6-28, 8: 21-23, Neh 8.

3. Philip and the Ethiopian Acts 8: 26-40.

4. In our own island Matt. 24-29.

2nd YEAR

STEWARDSHIP Using God's good gifts.

4 LESSONS

1. Gifts from the soil. crops, plantations etc.

2. Animals

3. Money and Things

4. Time.

THE KINGDOM OF GOD

10 LESSONS

Aim To show that the Kingdom of God is God ruling. We see what that rule is like in Jesus Christ. He established the Kingdom. Men become citizens by following Him.

1. The Hope of the Kingdom.

Aim to introduce subject and stimulate interest. Recall briefly the O. T. Hope studied last year.

2. Waiting for the Kingdom

Aim: To show how different sections of the Jewish community were waiting for the Kingdom at the time of Jesus. This could be achieved by looking at 2 or 3 groups of people e.g. Woman at the well, Fishermen, Pharisees and a short word on John the Baptist's announcement.

3. The King comes [or The Good News of the Kingdom]

Mark 1: 14 & 15, Luke 4:16-21

Aim: To show that when Jesus announced the Kingdom was near, that was good news, because He was King.

4. Joining the Kingdom Mark 1:16-20 Luke 19:1-10 etc.

Aim: To show how different people became members of the Kingdom.

Some did not enter. Why? Luke 18:18-30

Some were near. Why? Mark 12: 28-34.

5. The New Life of the Kingdom.

Luke 6:17-49

Aim: To show that those who are in the Kingdom live in a completely new way. Their life is no longer governed by law or custom but by love. Luke 6:17-49 could be used to illustrate this new kind of life.

6. Fruits of the Kingdom Matt. 5:1-12

Aim: To show the joys and the blessings of New Life in the Kingdom. Give examples of people who met Jesus.

7. Ambassadors of the Kingdom Matt 10.

Aim: To show how Jesus sent out others to announce the Good News of the Kingdom.

8. The Kingdom Won EASTER LESSON

Aim: To show Jesus fought and won the great battle for the Kingdom in His death and resurrection.

9. The Kingdom Grows Mark 4:30 ff

Aim: To show how the Kingdom of God has grown since the days of Jesus. Recall small beginnings and show how men in every nation belong to the Kingdom today.

10. Thy Kingdom Come

Aim: That the children may be challenged to accept God's rule in their lives and help to bring others into His Kingdom.

GOD SPEAKS TO US THROUGH THE BIBLE 4 LESSONS

These lessons should give practical help to the children in reading the Bible for themselves. It could end by introducing a scheme of daily reading.

1. God tells about Himself through the Bible
2. God guides us through the Bible
3. God helps us through the Bible
4. Read the Bible daily.

THE CHURCH AT WORSHIP

10 LESSONS

Aim: The focus of attention is on the meaning of worship in the local church and how the children can take part.

1. Why do we go to church?

Aim: To help the children to give their own ideas as to why they go to church, as a preparation for later lessons. The lesson in form of discussion.

2. What do we do in worship?

Aim: To help children think of each part of the service of worship and its place in worship.

3. The Bible in worship

4. Hymns in worship.

Look at different types of hymns.

5. Prayers

6. The sermon

7. The sacraments - introduction

8. Baptism

9. Communion

10. How can we take part? [Recall past lessons and help children see how they can take part in worship.]

WHAT IS MAN

4 LESSONS

1. Where from?
2. What for?

3. What's wrong?
4. Where to?

CHOOSING

4 LESSONS

1. Choosing Friends John 15:3 & 13
2. Entertainment
What to read, what pictures to see, what games to play etc. Num. 29: 1-5
3. What work to do Gen 2:3, Ps 8:3, Ps 111:2-7, 2 Tim 4:14.
4. Right and Wrong

GOD STILL SPEAKS THROUGH THE PROPHETS

12 LESSONS

Aim: To help the children see that though the prophets lived nearly 3000 years ago they can still speak to us in our island life today.

1. Israel and the Nations. To stimulate interest and give background. This lesson may just be for the teacher if too difficult for the children.

2. Amos: His call Amos 4:13, 5:8-9, 7:10-17.

3. Amos: His message. Amos 5:10-15, 21-24.

4. Isaiah's Vision of God. Isaiah 6.

5. Isaiah encourages Hezekiah. Isaiah 36 & 37.

To help children see that because Isaiah believed that God was the great and holy King of all the earth, he was able to encourage the people and the king in time of danger.

6. Jeremiah prophesies the destruction of the temple. 2 Kings 22-23, Jeremiah 26 [events] Jer 1 [the sermon]

7. Jeremiah in trouble Jer 38

To show that obedience to God may bring trouble, but it also brings calmness and confidence in spite of great difficulty.

8. Jeremiah, the prophet of Hope. To show how in the darkest days Jeremiah encourages his people with a great hope for the future.

9. A Word to the exiles [Is 40-55]

10. The Plan for a new nation Ezekiel

Ez 37

11. The hopes of the prophets

12. Hopes fulfilled.

3rd YEAR

KNOWING GOD'S WILL

4 LESSONS

1. By observation of and advice from other Christians.

Philemon

2. In Worshipping Luke 1:5-24

3. In reading the Bible Acts 8:16-40

Martin Luther

4. By the Help of the Holy Spirit.

MARK TELLS US ABOUT JESUS CHRIST 10-12 LESSONS

These lessons should help the children to get a fresh understanding of the whole life and work of Jesus Christ as it is recorded in Mark's Gospel. The following list is a guide to what needs to be included, though the way the material is used will be governed by the approach and method.

Preparation [John the Baptist]

He comes

-baptism

-temptation

-beginning of ministry.

He calls men to be with Him

A day with Jesus in Galilee

Ministry of teaching and healing

Misunderstanding

Opposition -- Why?

Caesarea Philippi

Up to Jerusalem

Transfiguration

Triumphal Entry

The Last Week -- Men divided

The Last Supper

Betrayed, Tried, Crucified

Risen and Ascended.

PRAYER

6 LESSONS

Aim: To give children practical help in praying to God by themselves.

1. Prayer is listening to God. 1 Sam. 3:1-21,
Elijah in Cave 1 Kings 19:1-15, Paul Acts 9
2. Prayer of Confession Psalm 51, Luke 15:21, Luke 18
3. Prayer of Thanksgiving Psalm 136, 116 & 103
4. Prayer of Intercession John 17
5. Prayer of Petition Isaiah 38 2 Kings 20 Psalms
The story of Isaiah and Hezekiah
6. Why do we pray? When should we pray? Matt 6:9-13,
John 14:13 & 14

Suggested activity: prepare prayer books.

THE CHURCH

THE CHURCH IN MY VILLAGE

10 LESSONS

Aim: To give the children a better understanding of their church and the responsibilities of Church membership in the light of the study of a New Testament Church and Paul's letter to it.

1. What is the church in my village for?

Aim: To introduce the subject and rouse interest in it.

Guided discussion based on questions is probably the best method, and perhaps a list of reasons for the existence of the Church could be made.

2. Who belong to it and how do they serve?

Aim: To help the children to see that each person or group or officers has a place in the church's worship and service. A list of the various officers and groups could be made e.g. Pastor, Women's group, Sunday School teachers etc. and what they do in witness and service.

A CHURCH IN NEW TESTAMENT TIMES **EPHESUS**

These lessons need to be closely related to the previous ones -- it should help the children to see their own church with a new understanding.

3. The Church at Ephesus: How it began Acts 18:18-20, 18:24 - 19:21, 20:15-38

4. The Church at Ephesus: What it was Eph 1:1, 23, 4:16 & 17, 5:30, 2:19-22.

God's people, God's household, God's temple etc. This lesson could take the form of looking at the different names Paul gives to the Church at Ephesus and finding out what the name tells us about the Church.

5. The Church at Ephesus. Knowing and Praising God. Eph 1:3, 6, 13, 14, & 16. Eph 3:20 & 21, 5:18-20.

6. The Church at Ephesus: Working and Serving together.

CHURCH MEMBERSHIP

7. Worshipping

8. Witnessing

9. Serving

10. How do I become a member?

GROWING UP

3 LESSONS

Aim: To teach the children to understand about growing: physically, morally, mentally and spiritually.

1. Growth in Stature - Jesus helped in the Carpenter's Shop.

2. Growth in Wisdom - In the Temple with the scribes.

3. Growth in favour with God. Doing His Father's will.

PEOPLE OF GOD

12 LESSONS

1. God created the world Genesis 1

Aim: To let children understand that God has made all things. Even planes and rockets obey His natural law.

2. The Fall of man Genesis 3.

To show children that sin spoilt God's relationship with man.

3. The Call of Abraham Genesis 12:1-8

To show how God still loved His people even though
lationship with man.

4. Deliverance from Egypt Exodus 13:1-52

To show how God still loves His people even though
they turned away from Him.

5. Covenant Exodus 19:1-25, Ex 26.

To show how Israel was bound to God.

6. Entry into the promised land Joshua 4.

To show how Israel entered into Canaan

7. Setting up the Kingdom 1Chron 11

To show how they came to power

8. Exile 2 Kings 24 & 25. Psalm 137:1-6

To show how the people of Israel were punished.

9. Return of the exile. Ezra 2, Neh 2, Psalm 126.

To show the joy when the People of Israel returned to
their homeland.

10. Expectation Is 9, Is 49 28:14 ff 32:1-8

11. The Suffering Servant Is 52:13 — 53:12

12. The Fulfilment of the Hope: Jesus Christ was born
Luke 1:26-80, 2:1-20

VISUAL AIDS.

by Heather Wilton, Davuilevu.

Visual Aids are being used today in many fields of education and are an effective means of assisting students and children to absorb readily and quickly what is being taught. Psychology tells us that children remember 10% of what they hear, but 50% of what they see. It is true that although effective, many of these aids are expensive and beyond the means of many of us who are living and working in this part of the world, therefore, in this article I want to try to show you that for very little cost to yourself or to your Sunday School or Youth Club, you can make some very effective and useful Visual Aids. Below I am going to give a list of some basic equipment which you will need - if it is difficult for one person to buy this for himself, then suggest that your Sunday School or Club buy it, and that it be used by the teachers and leaders. Why not form a small group and spend one night a fortnight meeting together, working together, exchanging ideas, and thinking-up new ways and means by which you can more effectively bring the message of the Gospel of Jesus to those who are placed in your care.

What Materials do I need?

- a. **Imagination** - [This costs you nothing].

- b. **Paint** [Three different colours are sufficient, i.e. red, blue, yellow and by mixing these you can make other colours - e.g., blue and yellow - green, red and blue - purple; yellow and red with a touch of blue - brown; brown and blue - black.

White is a useful colour to have, but not necessary. I have found that Poster Paint is the best, and it lasts for years, jar of paint before storing - it must not be allowed to dry out. [Cost, approx. 7/6].

provided that there is always a little water added to the

- c. A medium sized paint brush [1/-]
- d. A bottle of Indian Ink. [2/-] One medium-sized speedball nib.
- e. Starch or Flour paste.

f. A Board - to serve as a Blackboard on one side and a Flannelgraph Board on the other - approx. size 3' x 2'

g. Sand, Chalk, any old pieces of material.

Save all these things — Any pieces of thin cardboard [Cornflake packets — ask someone to save these for you], pieces of material, cotton reels, Christmas cards, oddments of wool, all Bible pictures, [large or small] cardboard boxes [for storing equipment].

The Blackboard.

This does not have to be a very big board, so long as it has a smooth dark surface [d. green] on which you can easily write with chalk. If you are giving a Lesson on Paul's Missionary Journeys have the map drawn on your Board before the lesson begins, and mark in his journey from place to place as you tell the story - perhaps you may be able to put in a small sketch or two relating to incidents that occurred during that particular journey, e.g. Being stoned at Ephesus, or Paul's Journey to Rome [small boat]. Try drawing pictures of the story as you tell it - divide your board into four or more sections depending on the size of the board. Have in mind four captions for each picture before you commence. E.g., Jesus at Capernaum [Mk. 2:1-12] a. The crowds gather to hear Jesus. b. They bring the sick of the palsy. c. Jesus says, "Son thy sins are forgiven thee." d. "Arise, ..."

I realize that this suggestion has given rise to a difficulty - many will read this and say, "But I can't draw pictures..." Yes you can! You don't need to draw in great detail - children have such vivid imagination that they fill in what you leave out - they don't mind if it is not a perfect drawing. What about figures? "Oh yes," you sigh, "I couldn't possibly draw figures." Yes, you can! Have you ever heard of Stick Men? All you need is a little round ball for a head, a straight line for body, attach two legs [which should be the same length as the head and body together] and two stick arms, which finish just below the body. Now, make your stick man bend over, change the position of his head, make his stick back curve, and bend his legs a little. Make him bend right down and pick something up, shake hands with someone else, run, kneel, carry something - all this is done by

simply changing the position of hands, legs and body - you will need a little practice, but you will be surprised how quickly you can become quite expert in this field. Get someone to stand in all the different positions you want to practise, and draw the position of his legs, arms and body by the use of sticks. Once you have mastered this art there is no end of ways open to you in which you can use these little men. Use them in all your drawing. Animals can be drawn in the same way.

And now, having told your story, rub out the captions, and ask individual children to come forward and tell about the first picture and write the caption in again - and the second, and so on.

The Sandray

Although this is often used mainly for tiny children I believe it can be used quite effectively for older ones too. A fairly large cardboard carton, cut right down to resemble a tray, with sides about 2"-3" high and filled with sand is all you need to begin. Now, you are going to tell about Jesus feeding the Five Thousand - and you want a lot of people - [save all your old matches and paint them - they make good "people"] Make a few hills out of the sand and scrape a depression for the sea [You can paint the bottom of the carton blue for the sea]. Make a small boat and place it on the sea. If you want to change the scene and show an eastern house with some people about - Any small white box about 3" high with windows and doors drawn with Indian Ink or painted would suffice for the house, gather small pieces of shrubs for trees and shrubs etc. Make some people by taking 6" - 7" pieces of thin bamboo, twist a piece of thin wire about 1½ inches from the top to make arms [cover wire with scraps of wool, silver paper or cellophane paper]. Cut a rectangular strip of material about 9" long by 2" wide, fold in halves, cut out a small circle for head to fit through, tie a piece of wool around waist, draw a face on the head, then cover head with triangular piece of material [Eastern fashion] and secure with a piece of wool or cotton. Now you have a figure that you can make stand up by simply sticking him into the sand. Pegs are better than bamboo, but may not be so easily obtained. If you want to make your man stand up without the sand, push his "feet" into an empty matchbox, make sure that his dress conceals the box.

You can use small stones to build wells, larger ones for rocks, dry twigs for dead trees. Use ribs of coconut frond as poles for eastern tent, then place a piece of striped material over the top of the poles. Pieces of coral painted green etc., can be used as shrubs in gardens - [Garden of Gethsemane]. Small dry pods with coconut rib for a mast, and a triangular piece of white paper attached for a sail will suffice for a boat. Palm trees can be made by using a stick for the trunk, with the fronds drawn on a piece of

cardboard painted green and yellow, and cut out, and then attached to the stick. These can be made to stand by pushing the trunk into the centre of a cotton reel or by poking them straight into the sand. Conceal the cotton reel with some other foliage. Dried seeds and small shells are good for garden - a short piece of rib with a small twist of coloured paper will make flowers.

Make your own Strip Film.

You will need an empty box, about 10" by 8" and 3" deep, together with a lid. Cut a rectangular piece from the centre of the lid 8" x 6". Find two nice smooth pieces of thin bamboo about 13" long. Using the other section of the box and standing it on its end, make a hole in the side near the top [about 1½" from top] and poke the stick through to a corresponding hole in the same position on the other side. Make two similar holes at the bottom of the box [about 1½" from the bottom] and push the second stick through. Perhaps for expression work on the Story of the Good Samaritan you could ask the children to draw you pictures of the story, each child portraying a different aspect - at the end of the lesson gather the pictures together, add a suitable caption at the bottom of each, cut each piece of paper so that all are the same size, then join all the pictures together into one long strip. When this is dry attach [paste] one end to one of the sticks in the box - allow to dry - then wind film onto stick, and attach the other end to the lower stick in the box. Now, replace the lid with the hole in it, and you have a strip film all ready for your next lesson.

Maps and Pictures.

As I have said earlier, save all Biblical pictures that you find - many of you are no doubt given old copies of magazines from Australian Sunday Schools and other places - cut out all the pictures you can find, stick them to a piece of woollen material or flannelette and keep them until such time as you have a story where you can use them. Imagine you have collected a set on the life of Abraham, and you are about to have a series of lessons on his life. What about making an illustrated Map? Firstly, draw a fairly large map [using Indian Ink] then check on all the pictures you have and the places to which they refer in the story, mark the places on your map, and alongside the mark make a square inch of paste and sprinkle it with coarse sand. When you are telling the story, pause at this spot in the journey and you can place the picture on the little square of sand and it will stick quite well. [Odd pieces of sandpaper are good, but not so easy or cheap to obtain]. If you find you haven't quite enough pictures, try printing a verse or two of scripture which refer to this place or that, and attaching this in the same way as you would the figures or small pictures. Using this method you can

build up sets of Maps and pictures for your Sunday School that will cover many Bible stories.

Flannelgraph.

This is a most effective means of making the lesson live for children, but it has its limitations in that Flannelgraph sets are expensive to obtain. However if you are fond of drawing and painting, and perhaps you have found that you have a hitherto hidden talent which you would now like to use, then you may like to try and build up your own sets of flannelgraph stories. You will need a board about 3' X 2' [this can be the other side of your Blackboard] cover it with a piece of flannelette, dyed either black or dark blue.

Backgrounds — There are several ways you can build up a background.

a. Using Chalk. Draw a few simple lines in white in the background to represent hills, a coconut or palm tree at the left foreground, perhaps a stone well nearby, a few wavy lines to represent the contour of the land, a few upright strokes here and there, especially around the well, and at the base of the palm to show a few blades of grass. [When finished with this can be rubbed off quite easily with a small brush]. If you want to make an indoor scene, draw a straight line about one quarter of the way from the bottom, with a few eastern jars and a pot plant or two placed just below the line - a window or two and a door will be sufficient to create the right impression.

b. Using strands of coloured wool - wool sticks readily to the background - you can make wavy blue strands for background hills, two brown strips, and some green pieces for the palm in the foreground, and so on.

c. Use other pieces of coloured flannelette, e.g. a green piece for foreground, a brown piece or a dark blue piece cut into the shape of hills and mountains for the background and so on.

Figures — Make tracings of any figures which you think would be useful [Christmas card figures are good, although some are too small, if you can enlarge them so much the better]. After you have traced the figure, then trace it on to a stiff piece of cardboard [I have found old cornflake packets quite successful]. Make sure you put in a few lines to represent folds in clothing etc., then using your poster paint, colour the figures as you please, the brighter and more vivid the colours the better. A small mixture of yellow, a drop of red and a drop of brown makes good flesh colour. Allow the figures to dry and then go around the outlines with Indian Ink and a Speedball nib, and you will be delighted with the result. Make sure you pay special attention to hair, beards, folds in clothes etc. You can make eastern wells, houses, palm trees, etc., in the same way, but don't forget to

finish off all outlines with Indian ink, using a good thick black line - for this is the secret of a good clear picture. When you have completed your figures and they are quite dry, turn them over and put a good supply of paste on the back, then sprinkle liberally with coarse sand, and allow to dry. If they tend to buckle in the drying process they can be placed under some heavy weight [books] until they flatten out again.

Flash Cards

Prepare a set of small cards, 2" X 3", and have very simple sketches on each - e.g. Paul's early life using "Stick men" figures. a. Paul learns from Gamaliel. b. The stoning of Stephen, [plenty of stones make this one realistic.] c. The journey to Damascus. d. Saul's Conversion. Do not add captions in this case, but hold these up in front of your class after you have told the story, and ask them to tell you the story about each picture in turn.

Puppets.

These are great fun - all you need are two paper bags, two balls of newspaper [about the size of a tennis ball, and some string. Push the ball of newspaper to the bottom of the paper bag, and tie with string, but leave enough room for your middle finger to be inserted into the head, now cut two holes below the "neck" for your thumb and little finger - these are the puppet's arms. Draw or paint a face, add some hair [coconut fibre] and you can dress your puppet in any way you wish. Make another puppet in the same way and learn to make them talk and carry out actions on either hand by moving head and arms - in fact when you become really proficient at the art you can let them tell the whole story to the class. You will need to prepare well beforehand.

Paste and Iodine.

A large piece of white paper is divided into the number of pictures you want to make for your story. Lightly pencil in the sketches in each section, add a suitable caption below, then take either some clag or starch paste, and using a brush paint over the pencilled outlines and allow to dry. As you tell the story take a piece of cotton wool, and dip it into a weak solution of iodine and water then rub it over the first picture frame - the picture will appear in quite strong outline.

Newspaper Figures.

Take 1½ sheets of newspaper. Firstly, roll the sheet into a tight roll then fold into halves. Roll the half sheet in a similar way and fold. Place the small folded roll on top of the large one and tie a piece of string around the top, leaving enough room for a head. Draw a face on the head and dress in any way you please.

Bible Library

If you have a series of lessons on the history of the Bible, or the Bible as a Library, try making a "Bible Library" with all the books in their different sections, e. g. Books of Law, Books of History, Poetry and Writings, and Prophecy. New Testament - History, Letters and Prophecy. The "books" could simply be a piece of cardboard 4" X 6" and folded into two. On the outside print the name of the book, and the section to which it belongs. [e. g. Joshua - History] and inside, a brief summary of the book [e. g. of Joshua, and the division of the land among the 12 tribes]. Individual children could assist in making "books" and placing them in the correct sections of the "library".

Missionary Lesson.

If you are commencing a series of lessons on missionaries or missionary work, try over a series of lessons, with the help of your class to make a model of your own village, using the sand-tray as a base for your model. You can perhaps find out as much information as you can as to how the news of Jesus first came to your village or island, and if possible include something of this in your model.

Finally, in all your attempts to make your own aids remember that simple outlines and figures, and simple backgrounds will give the best results. Effective Visual Aids need not be expensive, but with some hard work and imagination common materials can be moulded to effectively portray and illustrate many Sunday School Lessons.

THE CHRISTIAN APPROACH TO CUSTOMS OF TRADITIONAL NATURE e. g., TABU.

If we stop for minute to think about our own lives and how they are bound up with tradition we will be amazed at the hold this not very popular concept has upon us. Some forms of tradition and social custom receive a great amount of criticism from both thinkers and revolutionists alike; some are commonly practised with no thought of doing otherwise; some are simply put-up-with because it is too difficult to do otherwise; and still others are thought good and are highly valued. There are traditions belonging to every sphere, since, as the Preacher declares, ".....there is nothing new under the sun....." everything and every idea has had its parent and therefore has its tradition. We are truly creatures of custom.

Each culture group is bound together by similar beliefs and interests, customs and habits. If you are to be a member of your particular culture group you must needs conform to its rules largely unwritten. Nonconformity means public, even if not

private, exclusion. The Papuans, as a race have their social customs. Papuans, as footballers have their traditions, as soldiers, as Christians - all the one people, but in different spheres, different customs. From sphere to sphere, some customs harmonise. But in some cases there are great clashes. Clashes so great as to shake the very beliefs of the people.

How does the Christian islander view his own social custom? To him, his customs have been simply a matter of habit, not questioned, to be performed in their proper place. It is a very recent thing that we find some, especially the younger more educated people, actually starting to question and reason out why these things should be, and in some cases, for example, the wearing of the ta'ovala [loincloth] in Tonga, daring to depart from the tradition, although with great hesitancy for fear of being different.

As Christians, how do we view the customs of other spheres of culture? Do we cry the whole culture down in the effort to dispose of it altogether and substitute our own idea of what makes the Christian society? Do we single out only certain social customs which seem to disagree with our own ideals and try to get rid of them? Do we play the "waiting game" waiting for our proclaimed Gospel message to have its effect on the center or the heart of the people and then confidently expect resulting changes in customs? Do we appreciate the essential values of history, art and culture of tradition and try to foster it, in some places having to alter or widen our own personal Christian traditions?

These are the questions which confront almost every modern missionary and national worker. Before saying anything about the attitudes of those who have gone before, it must be realised that they have laboured under the traditional thought of their own particular age, even as we do today. It is not true to declare that today we are able to discern Truth, this age being the age of reasoning, of breaking through the dark walls of tradition into the light of thought. Was it not the same in Jesus' time, in Wesley's time? In each following age we are able to see further and in a different light and so our own traditions are accordingly altered, revised and renewed.

At what stage are we in our attitude to Social Customs? Are we borne along by the progressive thinking that is in the world today or have we let this foaming crest of the wave go on its own turbulent way whilst we travel in the "smoother" waters behind. An example of the smoother waters is found in the attitudes of the missionaries of last century, which was mainly that of ".....fly from your pagan rites, all is pagan, therefore, abandon all for in these things is damnation!"

Professor G. C. Henderson states this attitude very clearly in

his book, *Fiji and the Fijians: 1835 - 1856*, where he says that the missionaries touched every phase of life, politics, methods of conducting business, marriage systems, dress and religion. As an example he quotes from an actual report of the Rev. John Waterhouse, a missionary of that period.

"At the metropolis of Rangi-rangi [Rakiraki] there is a large stone which is said to be the mother of Dengei, the great god of Fiji. Whilst in our march, I noticed a stone set up by the wayside about eighteen inches in circumference, and two feet in height, dressed with a liku [skirt]; and upon inquiry, was informed that it was a female GOD! An unsculptured stone—a godness! A basaltic rock an object of human worship!! I could scarcely believe my own senses. No persuasion could induce one of the natives to touch it, and some of them seemed horror stricken when I lifted up my foot, and bade adieu to her majesty by giving her a hearty and contemptible kick. Oh! where's the wonder that these worshippers of stone have hearts of stone! Poor Feejee!"

What ever we may think of this attitude we must remember that theirs was an honest, love-inspired motive for the task and for this we must give them full honour and trust that we, in whatever our approach, may be just as purely motivated and courageous.

After more than a hundred years of missionary influence in most of the South Pacific, the old traditions have not yet been wholly replaced. Admittedly, gone are the days of the more repugnant customs, such as cannibalism, widow strangling, live burial in old age, in sickness and in building foundations, and finger amputation in mourning, to mention a few. The more refined customs are still with us - Yaqona drinking, eating tabus between certain people etc.

One custom that is practised in many South Pacific island regions is the separation of the sexes, not only in home life, but also in the church. At mealtimes the menfolk eat together while the women serve, waiting respectfully and silently until the men are satisfied, before they touch the food. During the services men and women are seated in fairly well defined sections. These things have been the custom as far as memory can retrace and undoubtedly even further than that. Possibly the reason for it being the practice of polygamy. How could a fellow select one of his wives to sit beside him without causing jealousy and discord among others? Anything for a peaceful life and so segregation! [This would not be the real reason because among some of the island groups polygamy was only practised among chiefs]. Missionaries came and frowned on polygamy - one man one wife, they said, and made this a condition of membership of the Society or Church. Why? Is that how they interpreted the New Testa-

ment way of life, or was it because they wanted to teach them to understand and enjoy the real depth of the meaning of love and the Christian family?

In our approach to the problem today, we may choose from the above two attitudes or we may adopt that of the "Culture preserver." This approach infers that this custom be kept as it cannot be called evil. It is one of the few remaining features distinguishing these people and their cultures from others. This sort of custom gives a people character; being a common practice, it binds the people together and therefore is very important for stability and self-respect. Moreover, these people are very often Christians who have been able to fit their Christian beliefs into their surroundings and therefore so much more effective must their witness be to their neighbours.

Emil Brunner, in speaking of this last approach, says that it is mere superstition to believe that the man to whom culture is everything is the true bearer of culture. He claims that rather it is the opposite because when culture is made God, it decays. We must be sure that we are acting in real Christian faith and that the thing we are questioning is of real cultural value. "The Christian's first interest," says Brunner, "is to teach faith and love as the source and pattern of all true culture." "Finally," he declares, "the soundness of family life is the basis of all true civilization."

The Christian family approach affirms that the family is the ideal for the sharing love of a man and a woman. The raising of children in love and in a Christian home is so very valuable to both the individual and the community. In the Christian family we understand a togetherness and a sharing of all things. If this is our understanding of a truly Christian approach, as I believe it to be, then let us act on our belief. Up till today there is an appalling lack of teaching on this subject in the church. The missionaries are the ones who are looked to for teaching and their silence is remarkable. The example has been shown continuously for more than a hundred years in some parts, the effect quite often being to emphasize to the minds of the people that this is an example of Western culture, as quite apart from Christianity. Surely it is obvious by now that real teaching is required and it is our Christian duty to render it.

In similar fashion, we may examine the many other traditions existing throughout the Pacific. One of these concerns dancing and music. Modern forms of these are considered good and have a strong following. However, no use has been made of these forms for church work. If hymns could be written using these traditional tunes, a very valuable link could be formed between cultures of both Christianity and the race of people.

Another custom which remains is that of special feasts on occasions like funerals and so on. There may be three or four of these feasts. In Fiji, for instance, they are held on the fourth, the tenth, and the hundredth days after death. The feasting was, in some way, connected with the stages of the spirit's journey. Most of the people in Fiji, nowadays have no real idea of the purpose for these set days. Always large and costly, the feasts are still firmly adhered to. It should be possible for the missionaries to give some teaching on this type of thing, but perhaps not trying to stop the feasting.

Among the majority of the island peoples there exists the type of family known as "extended type." This type of family is not limited to the immediate members of the family, but it "extends" to include even the cousins and relatives. One marked feature of this type of family is its close relationship between the members of this large unit. A child, for instance, could be "given away" to be brought up by the grand-parents. It is unfortunate that children who are brought up by the grandparents are mostly the "spoiled" ones in the family. The danger of this type of custom today is that many changes are taking place in urban community, and the children who have been brought up with rather unlimited liberty in the home of the grandparents, tend to move into the urban society. There, some mix with delinquent young people and finally end in trouble. Could this be the result of "the giving away" tendency in the extended family system?

Sexual promiscuity is also a problem these days. Most of the marriages that have been taking place between the young couples today have come about because of some illicit sexual relationship which finally force the young couples to enter "holy matrimony" without seriously considering the solemn responsibilities involved in it. I believe that a tightening up of the ties which bind the members of our extended family system could help solve some of the problems of our young people. It should be remembered that a completely satisfactory solution to the problems of the young people will not be achieved by an overhaul of custom without Christian enrichments and strengthening to it. A completely satisfactory solution will only be accomplished by Christianizing traditional customs.

A very interesting example of a custom which has been used in Christian work is the traditional island system of giving. In times when there was no money, gifts and offerings were presented in some traditional way. This traditional way is still to some extent practised in Fiji. The way gifts are presented in Samoa is similar to that in Fiji. For instance, each person comes forward with his gift to place it on the pile. It is then exemplified by the "master of the ceremony" who counts the number of dalo or

coconuts or whatever gifts have been presented, and then announces the total to the gathering together with the giver's name. If an offering is to be held these days, the people gather and each village or group will have an item or a traditional dance. After or during the item, the gifts are presented. Often, competition between the groups is witnessed in such presentation.

Criticisms have been levelled at this "open show" way of giving. Some people prefer to introduce a system of free offering or even that quotas be allocated to each person. In some areas in Fiji, this quota system was introduced with very little success. The result of this failure is a return to the more traditional way of giving.

Christian approach to social customs does not mean eradicating what had already rooted deeply in the culture of a people completely. Rather, it is enriching and channelling the social customs in a more profitable way for the society and their Christian religion. This goal could be accomplished by means of a sound Christian Educational system based on the revelation of God in Christ to us all.

WORSHIP AND CHRISTIAN EDUCATION.

What is worship? Whom do we worship? Is the one whom we worship really present to receive our worship and after all why should we worship? These are some of the questions people ask. Let us consider some aspects of these questions.

In the early chapters of Genesis we read that God made human beings different from other creatures. That was for a purpose and the purpose was for man to have fellowship with Himself. This fellowship was broken by sin. One of the fundamental needs of man is to find a way back to God. As St. Augustine says, "Our hearts are restless till they find their rest in Thee." We need to know and respond to God. This response to him is worship.

Every person has his own kind of worship. Heathen people worship in their own way. The prophets of Baal worshipped him by jumping on his altar, cutting themselves with knives and calling from morning till evening, "O Baal answer us," while Elijah mocked them, "Cry aloud for he is a god.....perhaps he is on a journey or perhaps he is asleep, and must be awakened." These worshippers of Baal tried to force an unwilling god to listen to them.

Christian worship is very different. Here the initiative is with God. He seeks and calls men to worship him. He is ready to meet us when we respond and lift our hearts to him. In our worship we do not ask anything of God. We do not come for what we can get out of it, but to give to God what is his due.

We often use the term worship to describe a Sunday service which includes hymns, prayers and a sermon. One of the aims of our Christian Education programme should be to help people to worship; to help them to realise that they are a company of believers called by God to worship Him. Worship will be more to them than sitting in church, being quiet during the prayers and listening to the sermon. It will be an ineffable spiritual experience which will enrich their faith and challenge their everyday lives.

One of the difficulties of the ministry in this part of the world is that most of the young people do not know how to worship God. Some pretend to be real worshippers but they are not. In other words they don't want to worship God. This is one of the problems to be solved. The Church must try to help them see that God is the giver of all things, health, wealth, and life itself.

To help solve this problem, the Church must produce materials to meet the needs of youth. Youth fellowship should be formed in which there are materials to catch their attention. Debates, discussions, films, singing, dancing, and games should be used. Invite the young people to come. Let them have the opportunity to choose their own programme and to take responsibilities within the group. Young people need to be helped to plan and conduct their own worship sessions in ways that are meaningful to them. They need to be helped to see their work and their worship as parts of the total offering of themselves to God. Such an offering will never be easy and we should never make it appear so, but they should be challenged to make a full commitment of their lives to Christ.

A child too needs to worship. He needs to respond to God in his own way. How can we make him aware of God and help him to respond in worship? How can we create the atmosphere in which worship comes naturally? First, by being absolutely sincere and reverent ourselves. In a church service the child will learn more about worship from the attitude of the worshippers than from anything that is said. He will learn more from the way we speak to God, than from what we say about God. Secondly, by creating surroundings that are as beautiful as we can make them. This may be difficult, especially in crowded conditions, but a little thought and preparation can bring beauty into our places of worship. Thirdly, by making sure that the children understand the words used and that the words are meaningful to them. Children can help to plan their own worship services by choosing the hymns and writing the prayers. They themselves may be able to take part in the conduct of the service. Then we should make sure that worship is part of the total life of the child. God wants his whole life offered in worship not just in

the Sunday part of it. The child should be led to feel that his worship is part of the worship of the whole church.

Jesus said, "Let the children come to me, and do not hinder them." Even a very little child can worship. For him it may be a momentary act stimulated by wonder or love. But worship is just as real and necessary to him as to an adult. Many kindergartens have a worship centre made from pictures, flowers, the open Bible or a little scene made simply in a sand tray. Every Sunday there is something different. The children may help to arrange it. Each child, young person and adult needs to worship in his own way. It is not only on Sunday that Christians ought to praise God for the wonder of His redeeming love in Christ. The secret of worship is not in acts of worship on one day in the week, worthwhile and right as they are, it is in a wonderful life, all life lifted to God, and home, work and leisure consecrated to Him.

THE PLACE OF LITERATURE IN CHRISTIAN EDUCATION.

by Margery Bollen, Davuilevu

"Well, he could always do Literature. That's an easy subject to get marks in." Is that the reason for our teaching Literature? If not, what is?

To begin with, let us state two basic assumptions which I think underlie Christian education. First, our purpose as educators is ultimately to impart knowledge of God, and to lead pupils to an experience of God, "in Whom we live, move and have our being". And education must reveal the power, order, truth and beauty of God. Secondly, education is not preparation for life; it IS life. School children as adults, learn by living, by seeing facts themselves, thinking, testing, enjoying, appropriating.

Christian teachers show the work of God in the subjects they teach. The teacher of Mathematics guides children in matters of accuracy, and unfolds the eternal truths of orderliness and logic which undergird the universe. The Science teacher reveals the breathtaking extent of God's power in and beyond this world. The Art teacher and the Music teacher lead the children into new worlds of beauty in sight and sound. How can a Christian teacher point children to God through the study of Literature?

Of course, Literature has its peculiar beauties of form. The care which is used in the choice of words, the mathematical precision of their arrangement, the methods of evoking sights, sounds and atmosphere, all these reveal the skill of the craftsman. Man has the desire and the ability to create something of excellence. This is testimony to the great Creator, who made man in His

own image. But let us concentrate on the thought content of Literature.

Literature is concerned with the unchanging heart of man. While textbooks of Science and Medicine may become old-fashioned, the great literature of the past retains all its freshness. It is not limited by boundaries of time, place, race, religion, class or language. Literature is a bridge.

Many of our students here in Fiji come from homes where there has been little formal education previously. These students are being educated to live in a world where communication is becoming easier, and in fact vital. It is not enough for us to give education for Fiji, or for the South Pacific. They must be educated to be leaders in Fiji, and citizens of the world. Therefore they must be given understanding which is wide in geographical scope, and deep in meaningful history. I say "meaningful" history, because I think that often the History course is so extensive, that children are often left with vague impressions of nations, dates, battles, revolutions and fateful events. Their understanding of real people is very limited. Literature is needed as a partner of History and Geography. The great problems of life have always been the same: love, happiness, grief, bereavement, war, illness, ambition. How limited children would be if they knew only their own experience and that of their family and friends. Through Literature they take part vicariously in the sufferings and joys of others, they think from the point of view of others, and if this experience is real, they are never quite the same again. Yes, Literature widens our horizons, lifts our petty lives bounded by time and space into the maelstrom of the world's experience. Our own lives are enriched, because by understanding our brother, we know ourselves better. We are quickened in appreciating some experiences, and we are prepared to some extent in suffering others. Yes, Literature can deepen knowledge of people.

But how can children be brought to know God better? Much literature reveals man's self sufficiency and dismisses faith in God as a Victorian concept. Perhaps for the answer to this question I could draw on some of the experiences during First Term in teaching Literature for the Senior Cambridge.

"Michael," a narrative poem by William Wordsworth, describes a humble shepherd who finds joy in his toil, delight in the natural elements and happiness with his family. Michael's parental love for his son is revealed simply and realistically, and his anguish when his faith and hopes were disappointed is poignantly described. In appreciating this poem, children instinctively see that this love is of the highest. This is the love shown in

the story of the Prodigal son. This is the love which comes to humans from God, whose being is love, and whose power is self-sacrifice. Wordsworth's conversion and his orthodox faith in later days are significant and deserve mention to show that as he pondered over Nature - in objects and humans - he was led to God, the Creator and Redeemer.

Robert Burns reveals a hate of cant and hypocrisy which endears him to young people. "Tam o'Shanter" is the rollicking account of the nightmarish experiences of Tam, who had drunk too much, on a wild ride through the night. Yes, he was drunk; we cannot escape the realities of life. Burns, the man, is an interesting study. It was he who wrote,

"O ye wha are sae guid yoursel,
Sae pious and sae holy,
Ye've naught to do but mark and tell
Your neebour's faut and folly!"

Is this not a sound warning to young people? Is not Burns an ally of Jesus Christ in his denunciation of sham piety?

"The Deserted Village" by Oliver Goldsmith was readily understood and appreciated by students, many of whom have left villages to come to school.

The character of the village preacher lent itself to fruitful discussion:-

"Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place;
Unpractis'd he to fawn or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise."

What standards of value can be imparted or strengthened in discussion! For that is the way literature must be studied; students must develop ability to judge, criticise, appreciate. In novels and plays one judges the characters; in poetry one seems to come closer to the writer himself. But judge we must, and it is so safe to use the "make-believe" characters of literature, and the rather distant person of the writer as the butts of our criticism. Judging these "others" is permissible, we form standards, not only of right and wrong, but of good, better and best.

Shakespeare, as an author, has defied all those who have tried to find evidence of Christian faith in his work. But who can deny, in his dramas, the element of personal responsibility, and the certainty of judgment and justice. "Macbeth" is the tragedy of "vaulting ambition". Written into it is the moral that man's happiness comes from a heart at peace with his fellows. People are interdependent, and cannot break God's rules with impunity.

Children are quick to appreciate these points in studying characters, and any Christian teacher of Literature is surprised at how often the Spirit of the living God is revealed by writers who record powerful feelings.

For poets, authors and dramatists are stirred to write by strong convictions. They write about the great realities of life.

Young people are urgent in their demands for reality. They want to sample life, not a teacher-prepared version of it. Not all literature is as helpful in forming Christian standards as the examples I have quoted. Should we expose children to literature which is not helpful to their Christian faith? So much modern literature presents psychotic characters who see existence as futile. Should children be allowed to read this literature? We would shield them at their own peril. Is it not better to deal with this literature, recognising that it reflects the standards of a world out of touch with God? Should not young people be encouraged to face facts, to understand the troubles of their fellowmen, and to make the Christian faith relevant in this situation. Soon these young people will leave the sheltered environment of the Church School, and they will be influenced more than at present by magazines, cinema and television. Sound standards of judgement must be laid at school, to enable children to read and view with discrimination, and to be able to appreciate honest attempts to grapple with reality. For at school we are laying the foundation for adult education.

Literature, explored at school under the guidance of the Christian teacher, is of inestimable value in fitting children into the sum total of human experiences, showing the eternal truths which have been revealed by God to man, and developing men and women of sympathy and understanding.

"The words of wise men are a deep pool,

A flowing stream, a fountain of life."

-Proverbs 18; 4. [Moffatt]

TRANSLATING CHRISTIAN EDUCATION MATERIALS

Translating is dangerous work. Dangerous, not to the translator, but to the message. How can we ensure that we put across to our readers the purpose and true meaning of our message? It is easy to write just words, without getting the message across.

Many people have heard the story related By Dr. E. Nida of the American Bible Society in his book *Bible Translating*. He tells of a missionary who was preaching about the Saviour. Then he said that "we" have such a Saviour. It was many months before he found out why people did not respond to his preaching. The word he had used for "we" did not include the people he spoke to. He was using the exclusive form of the pronoun. No

wonder the listeners were confused. They could not figure out the missionary. Why had he come all the way to their country to tell them about the problems of his fellow-missionaries and himself?

Translation is an important work for the spread of Christianity. The Bible must be translated. Not adapted or paraphrased, but translated. Many other important books must also be translated, but with most of these, some degree of adaptation is necessary.

Recently, in Suva, Fiji, the Pacific Islands Christian Education Curriculum Conference was held. Sunday School lessons and teacher's helps especially adapted to the cultural environment of the South Pacific are being prepared. It is a tremendous task, including lessons for 17 years of Sunday School work. This material will first be written in English. When it is, it will already be adapted to South Pacific conditions. Then the work of translation will begin. At the present time, it is anticipated that it will be translated into at least 39 different languages. This immense task will not begin for over a year, but it is probably the largest single job of translation that will ever be undertaken in most of these languages, except for the Bible. We must begin now to look at the problems that will be involved. Then we can effectively meet them when the time comes.

Much translation work has already been done in the South Pacific. Some of it has been good, some not so good. This coming project must be translated well if we expect the lessons to help build the kingdom of God. But what is necessary for a good translation? If we keep the following points in mind, they put us on the right path.

1. **The translator must know the language into which he is translating nearly as well as his own.** The best translators translate into their mother tongues. It would be best if our indigenous Christians did the job of translating this material. But, in many areas, this will probably not be possible. If this is so, then we must make sure that the translator is not just some new missionary who has not much else to do. He must know the language thoroughly.

It will be helpful to missionaries who are given this task of translation if they have good native co-workers. If the co-worker can do the first rough translation, all the better. Then together with the missionary, he can correct and rewrite it. If no co-worker with enough knowledge of English and enough general education is available, then one or several indigenous Christians must be used to check every word.

If it has not already been done, a thorough linguistic analysis of the language is advisable. Competent men, skilled in languages

other than European, must make this analysis using modern methods. Many of our languages were first written many years ago. Today, many things are known about language in general that were not known before. If the translator himself is trained in modern linguistics, all the better. For most people never quite learn to think in a second language. Even when speaking that language, they think in their mother tongue. It is easy for people not trained in linguistics to miss some important features of a language even after they have known it for many years. This is especially true when these features are not found in the person's mother tongue. The story at the beginning of this article is such a case. Because there is only one word for "we" in English, the missionary thought that there was only one in the language he was learning. A case from Samoa further illustrates this. For many years, the word written "aoao" was known to have four different meanings. It was not until much later that features of the Samoan language were recognized. Then it was found that a difference in the length of a vowel sound will change the meaning of words. They also found a new letter in the Samoan Alphabet, one that is not significant in English. Now by indicating these features, the four words can easily be distinguished on sight. A thorough linguistic analysis can catch these problems so that our translations will be easily understood.

Another factor is style. What is good style in English may not be good style in another language. We are told that in English it is bad style to split infinitives and to end sentences with prepositions. But this may be good style in some other language. Unless we know what is good style in the language into which we are translating, our lessons will be hard to read. We must achieve the proper style and also good idiomatic expression in the language before our lessons will be as effective as we want them to be. So the translator must know the language well.

2. It is hard for people to realize that no word in one language means exactly the same as a word in another language. A good example may be noted from the 21st chapter of the Gospel according to John. When Jesus was questioning Peter, He was using "agapao" which we normally translate "love". When Peter answered, he was using a different word. "phileo". But in our English translation, both words are translated "love". Much of the meaning is lost to our readers in English because the Greek words and the English word do not mean exactly the same thing. It is not right to always translate the same word in another language. This may easily leave the wrong impression. It may even lead the reader into an entirely wrong idea.

Another fact to remember is that no translation can be "word for word" from one language to another. The Bible Societies

have many requests in their files from well meaning people who want to help translate the Bible. These people asked the Bible Society to send them a dictionary of some unfamiliar language. Then they promise to send back a translation of the Bible in the language. They actually think it is possible. The result, however, is good only for laughing at.

The grammatical system of each language is also different. This must be taken into account when translation work is done. A simple illustration of this comes from our own Pacific area. When a Pacific Islander is asked a negative question, he will not answer as we do in English. If you ask him, "Don't you understand?", he may reply "Yes." But by that he means that he does not understand. In English, we would say "No" for that meaning.

Some languages may express commands without using an imperative. They use a different construction. Many languages use the terms "brother" and "sister" differently from English. One language has been found in new Guinea in which there are no tenses as we know them in English. All of these things must be kept in mind when translation work is done.

3. The Translator must write simply and in a way which will keep his reader interested. Many of the teachers for whom these lesson helps are being written do not have much education. They can't understand complicated sentences, and they may have trouble with some long words. It is not difficult to write so that most of our sentences have only one thought. It is usually possible to use short and well-known words. Short paragraphs will also help our people to understand what we mean. If our writing is dull and boring, our teachers may never use the materials we are producing. They will slip back into doing things their own way.

These are only a few suggestion for the big work of translation which lies before us. If we follow them, our work can have the effect of building the kingdom of God in our area. However, if we ignore them, all of our hard work may be in vain. For translating is dangerous work.

I. V. F. BOOKS

GREAT DOCTRINES OF THE BIBLE

General Editor: The Rev. Leon Morris.

GOD'S CHURCH The Rev. A. M. Stibbs, M. A.
128 pp. 4/-

The author deals with the biblical doctrine of the people of God, emphasizing points that are directly relevant to the present condition of the churches.

THE LORD FROM HEAVEN
The Rev. Leon Morris, B.Sc., M.Th., Ph.D.
112 pp. 4/-

Misunderstanding about the two natures of Christ has always been a fruitful source of heresy. The author gives a clear and attractively written account of the biblical teaching about the deity and humanity of our Lord.

THE RETURN OF JESUS CHRIST
The Rev. G. T. Manley, M.A.
112. pp. 4/-

SPIRIT OF THE LIVING GOD The Rev. Leon Morris,
B. Sc., M.Th., Ph. D.
104. pp. 4/-

MINISTERS OF GOD
The Rev. Leon Morris., B.Sc., M.Th., Ph.D.
128 pp. 4/-

INTER-VARSITY FELLOWSHIP.
39 Bedford Square, London, W.C.1

INDEPENDENT PRESS

PATHWAYS TO HAPPINESS

Leonard Griffith

The minister of the City Temple takes the Beatitudes one by one and demonstrates that they all lead inexorably to the Cross, find their fulfilment in the Resurrection, and are in fact sure pathways to true happiness.

Every age demands from its teachers a new exposition of the truth of the Beatitudes. In **Pathways to Happiness** this is given by a man of rare scholarship and deep devotion, who has an awareness of the needs our time.

7/6

FAMILY CHURCH

The Household of God

P. Gwyn Filby

A new and up-to-date survey of the Family Church concept in practice—explaining how Christian education is best organized, and how children can be drawn into the Church's life.

After 20 years' of varied ministerial experience, the author has written a book packed with sensible suggestion—on worshipping together, premises, equipment, staff and many other matters. It is an invaluable handbook for all who work with children and young people in the Free Churches.

6/-

INDEPENDENT PRESS

Memorial Hall Farringdon St. London EC4

LUTTERWORTH PRESS

DAVID LIVINGSTONE. His Life and Letters George Seaver. 35/-

".....the most detailed biography of Livingstone yet published." [The Spectator].

Amongst the great Victorians Livingstone stands untarnished for his self-dedication, his audacity as an explorer, and his shining character as the man who by his death finally killed the African slave trade. Every school history and geography book says something about David Livingstone, but in this comprehensive biography George Seaver brings together the full story of this remarkable man... Here is the Livingstone of Central Africa, the man who challenged the secrets of an unknown continent and who gave his life to make a highway for Christianity and civilization. Illustrated with photographs and maps.

NEW EPWORTH BOOKS

THREE ... TWO ... ONE ... ZERO. David Head 10/6

A book to deliver one from dull mechanics and helpless ignorance in prayer, and to teach us to pray simply and believably.

READING THROUGH ROMANS. C.K.Barrett 12/6

A running commentary to guide all who seek to understand the basic teaching of this, the most important of all Paul's Epistles.

JAMES HOPE MOULTON. H.K. MOULTON 6/-

A tribute to this saint and scholar on the centenary of his birth.

TURNING TO GOD William Barclay 10/6

This book, the Peake Memorial Lecture for 1963, examines the New Testament doctrine of conversion, especially in the light [or darkness] of such books as Sargant's "Battle for the Mind."

THE SEVEN PSALMS Norman H. Snaith

Paper covers 5/-, Boards 8/6

An exposition of the Penitential Psalms - through the centuries a way of approach to God.

CHRIST IS ENOUGH Alan Walker 2/6.

[A Wyvern Book] "This is a book that can help the young man who is trying to understand how Jesus can meet the needs of the modern age. It will also deepen and confirm the experiences of the mature Christian." Sunday School Chronicle.

A PLAIN MAN LOOKS AT THE CROSS Leslie D. Weatherhead. 2/6.

[A Wyvern Book] An explanation of the purposes of Christ's death for the man-in-the-street.

THE ATONEMENT IN NEW TESTAMENT TEACHING Vincent Taylor. 18/-

Over 12,000 copies of this clear and thorough book have been sold since it was first published. Essential reading for all interested in the doctrine of the Atonement.

THE EPWORTH PRESS.
25-35 City Road, London. E.C.1.

Life and fire of Love

Prayer and its Presuppositions

Herbert M. Waddams

18/6. net

"Everyone who takes his discipleship seriously will find much to his advantage in this book. Canon Waddams never gets in his own or anybody else's light, and that is a rare achievement in a book on prayer."

Church Times

RELIGION AND SCIENCE: CONFLICT AND SYNTHESIS

Ian T. Ramsey

4/6

"Professor Ramsey argues that while religion and science has each its distinctive character, they can nevertheless be harmonised in a single vision."

Church of England Newspaper

All prices refer to the United Kingdom

S.P.C.K

Holy Trinity Church

Marylebone Road

London N.W.1.

Set by Malua Printing Press
Printed by Apia Printing Works
Apia . Western Samoa

1844

Set by Malua Printing Press
Printed by Apia Printing Works
Apia . Western Samoa
